151 DIETARY. THE DYETARY OF GHOSTLY HELTHE, black letter 16 *ll.* (*A*6, *B*4, *C*6), *long lines*, 32 *to a full page, title in a scroll, beneath which a large woodcut of St. Teresa receiving the Holy Spirit, on the back a full-page woodcut of a woman writing surrounded by the Trinity, angels, etc., at the end the full-page device of the Trinity of Henry Pepwell (the Father seated on a Throne, with the Crucified Christ, supported by two Angels, and the Dove, at each side of the throne a Tudor Rose, and at the base the name Henry Pepwell), woodcut initials with birds, grotesques, men's heads, etc., small hole in last leaf, an engraved portrait of St. Hildegare by W. Marshall inserted, blue morocco, blind borders, gilt lettering, g. e.*

St Bridget

4to. *Imprinted in London in Poules chyrchyarde at ye sygne of the Trynyte by Henry Pepwell, n. d.*

*** EXCEEDINGLY RARE. This edition without a date is unknown to Maunsell and to Herbert, and Mr. E. G. Duff in the Hand-List of English Printers, all of whom mention Pepwell's edition of 1521. Lowndes mentions this edition, quoting one copy only (Inglis).

The only copy known. It was printed c. 1523

Y.S.T.

CHAPEL THEOLOGY
SCHOOL MAY 5-7 1929

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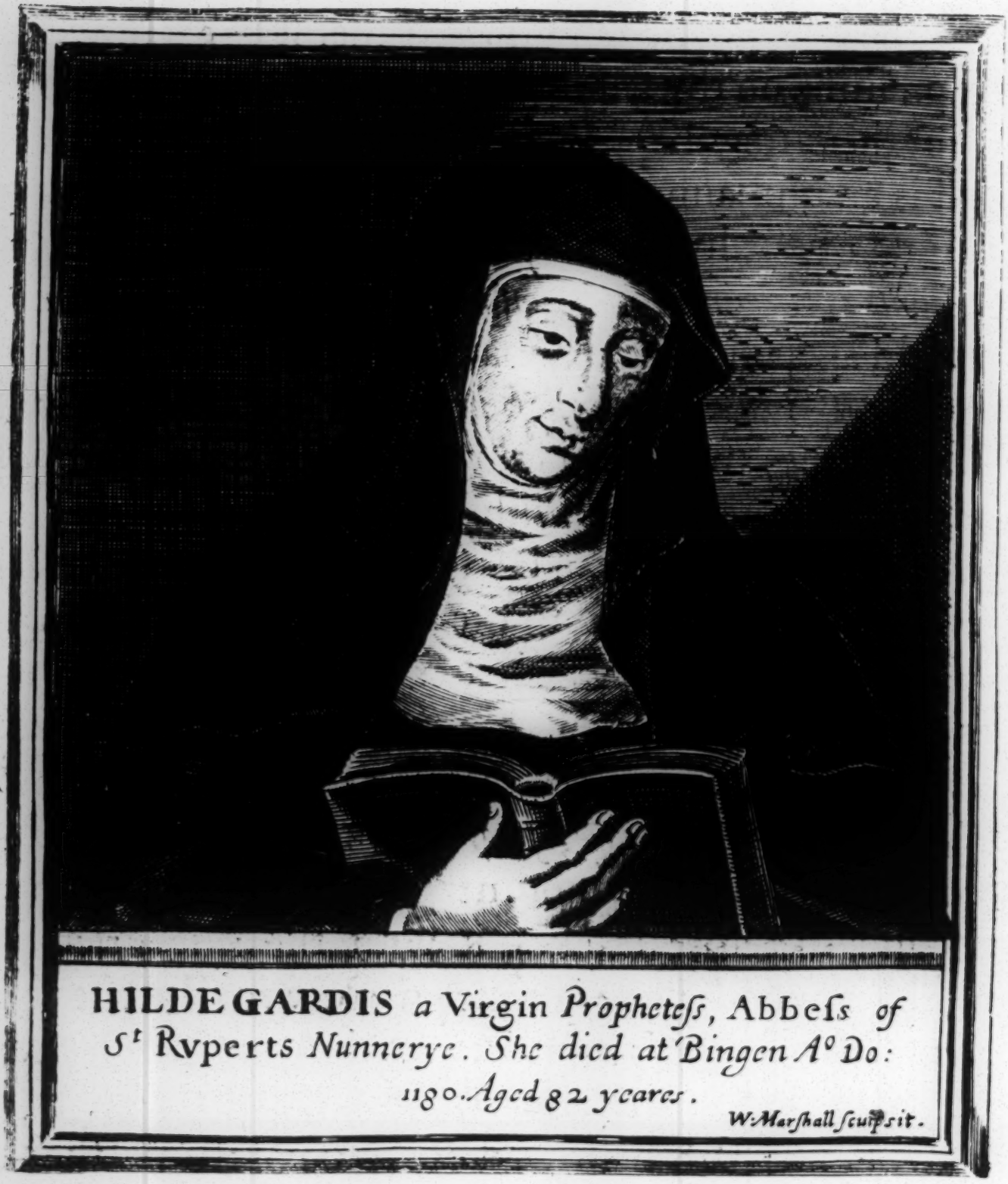

HILDEGARDIS a Virgin Propheteſs, Abbeſs of St Rvperts Nunneryc. She died at Bingen A^o Do: 1180. Aged 82 yeares.

W: Marſhall ſculpsit.

The Dyetary of ghostly helthe.

¶ The prologue.

In ỹ begynnynge of this newe yere / my good lysters whan I consyder and se many frendes gyue tokens of custome one to another / whiche custome / some vse it for good lucke of a newe yere. some to procure carnall loue / some to gete a greter benefyte therby / some to gete worldely fauour or mayntenaunce in cuyll / some to please & flatter them ỹ ben euyl (whiche causes ben not commendable) some to procure loue & to contynue frendshyp & peas in the comune lyfe / bytwene neyghboure & neyghboure / whiche is ryght good and cõuenyent to do. And some with ryght godly intente to pourchace ghostly loue. For one ghostly frende to remembre another the more hartely in prayers / the whiche I thynke ryght commendable. And after this intente / as I suppose / dyuers of you haue gyuen tokens vnto me. Wherfore haupnge nothyng redy to gyue vnto you agayne / I purpose in my mynde to prepare one token for you all / to profyte eche of you This token thynke it truely I haue it not of myselfe / but of god / as I haue herde & redde of holy doctours / & by coniecture of the way to good lyuynge / & nothynge by experyence of myselfe. It is full vnsemynge vnto me for to shewe or wryte vnto you of the waye of vertue / whiche am not yet al out of ỹ way of wyckednes. yet a gryndynge stone maketh a knyfe bryght & sharpe thoughe it be neuer the sharper itselfe. So I may moue you to make you sharpe and quicke to ghostly thynges and to clerenesse of good lyuynge / thoughe I myselfe be ryght slowe and dull vnto the same. To teche goodnesse is a thynge that maye not be vndone / of them that haue cure and rewle of other persones / and thoughe that

they do but lytell good themselfe. Cryst sayd to the pha-
rysyes rulers of the people. Do as they saye/but not as
they do. Not withstandynge our lorde hath gyuen me
a desyre to do well I beseche hym I may haue grace to
perfourme my desyre to his pleasure/honoure & laude.
Therfore though my symple lyuyng can styre you but
lytell. I trust that my good wyll & desyre that I haue
ẏ more in vertue/& also to helpe me with your prayers
vnto the same. A lytell Dyetary for your dayly conuer-
sacyon I purpose for to wryte/deuydynge it in to.xxiiij.
consyderacyons, as the day is deuyded in to.xxiiij.hou
res/whiche though it be rudely wryten/it may profy-
te you moche/yf ye wyl dylygently put it in execucyon
of workynge/& elles it profyteth lytell/but rather hur-
teth. For cryst sayth a seruaunt that knoweth the wyll
of his mayster and wyll not do therafter shal be bette wͤ
many grete strokes. And who so euer studyeth for the
wyll of god and forgete it not/but dylygently put it to
workynge he shal be blessyd of god/& haue euerlastyng
Joye for doynge/yf he perceyuer therin..

¶ To remembre that we ben pylgrymes/ and to what place we be towarde.

IT is necessary fyrst to cõsyder/that we be here in this lyfe as pylgrymes/ hauynge no longe restynge place/but alwayes beynge forwardes eyther to heuen where we shall haue eternall rest/or elles we be in the wronge waye/ whiche shall lede vs to euerlastynge sorowe. Lerne to knowe the one way fro the other. And than euery daye whã ye shall go to os ony thynge/aske this questyon of your selfe/sayenge in your mynde to your selfe. Whyder arte thou goynge/consyderynge wysely whyder ye be in ye way of vertue or wyckednes/folowynge cryst or ye deuyll/in ye way to heuen or hell. And saye these verses. (Vias tuas domine demonstra michi: et semitas edoce me. Dirige me in veritate tua et doce me: quia tu es deus saluator meus: et te sustinui tota die.) Set god for the marke that ye wyll go vnto/take his commaundementes for your way and ronne stedfastly therin. Haue good hope in his goodnes/vtterly dystrustynge ye dysceyuable consolacyons of the worlde/ thrughe the whiche many soules ben dysceyued.

¶ The precyousnelle of tyme/and the shortnelle of the same.

SEcondarely it is to cõsyder ye precyousnes of tyme/whiche is gyuen vs to do penaunce in/for our lyfe past & to laboure for Joy in ye lyfe to come. And how ye god shall requyre of euery persone how he hath spent ye tyme

gyuen vnto hym. And thynke ỹ euery tyme not spente to his honour is lost/ & shal be straytely punysshed. Beholde how shorte our tyme is/ & how vncertayne/ beynge nothynge surer but onely this tyme present/ ỹ is but now hauynge alway dethe suspecte ỹ cometh vpon vs sodeynly many dyuers wayes. And make away a sure rekenynge for the tyme past/ sayenge this prayer dayly. (O bone Jesu: sint coram te in obliuione mea tempora preterita valde male consumpta. Et cõcede: vt hoc temporis mei residiũ: tibi sit honorificum: michi fructuosum et proximo edificatoriũ. Qui viuis et regnas cum deo. &c. That is to say in Englysshe. O good lorde Jhesu let all my tymes past be forgotten before ỹ/ ỹ I haue cõsumed very cuyll. And graunte ỹ this residue of my tyme may be vsed in honour & worshyp vnto the/ fruytful vnto my selfe/ & edyfyenge to my neyghboure/ Whiche lyueth with god ỹ fader in vnite of ỹ holy ghost worlde without ende. Amẽ. And at euery tyme ỹ the clocke dothe stryke/ consyder ỹ your lyfe is shorted by an houre/ sayenge thus to our lady/ for to socoure you at the houre of dethe. (Maria plena gratie: mater misericordie: tu nos ab hoste protege: et in hora mortis suscipe.) Mary moder full of grace/ moder also of mercy/ defende vs frõ our enemy/ & at ỹ houre of dethe/ take vs to thy protectyon. And so I trust there shal come grete grace therof.

How god is present to vs and his aungell.

Remembre alway ỹ What soeuer ye do/ our lorde god is alway present/ seynge & cõsyderyng euery thought/ worde/ & dede/ & straytly shal call vs to a compte for them. Therfore it is necessary to obserue good maner & reue-

rent behauour/bothe inwarde in mynde/& outwarde in body/as wel in chambre or cell as in other secrete places/as in presence of grete estates/hauynge alway honour & reuerence to god/& to our good aungell/ferynge & veynge ashamed to do ỹ thynge in ỹ presence of god/ỹ ye sholde be ashamed of in ỹ presence of men. And whā ye be alone/say often this verse. (Qui cognoscis occulta cordis: parce peccatis nostris. Lorde that knowest ỹ pryuytes of herte/we beseche the spare vs/ỹ we be not dampned for our synnes/and grete offences.

¶ Not onely the body/but also ỹ mynde must be sparred vs from the occasyon of euyll.

Hynke though ye sholde be closed vp within iiij. walles. It is not ynough to haue your bodyes sparred from the occasyons of euyll/where ỹ mynde is wādrynge abrode in carnall pleasure/musynge vpon worldly vanytes/beside with workes & matters of other persones/& caryenge moche for your frendes & kynnesfolkes/occupyed somtyme w̄ vnlawfull & vnclenly thoughtes & desyres. Therfore ye must close vp also your minde & affeccyon from all suche thynges. And ỹ must be by often & contynuall remembraunce of god/as nere as ye maye. Close vp and hyde your loue and mynde in ỹ depe and large woundes of our lorde Jhesu cryst by deuoute remembraunce of his pytefull passyon/alway abydynge there/for there our enemyes dare not medle/but whyder ye wyll or not/they wyl entre with you in to ỹ materyall cloyster/your enemy the flesshe must nedes in/

ꝑ deuyll wyl not be behynde. And as I suppose ye shall haue of hym moze foꝛce and stronger batayle there thā euer ye had befoꝛe. And ꝑ we thynke noꝛe ryght lytell & ealy/ shal than perchannce be full harde & greuous to ouercome. Therfoꝛe pꝛepayꝛe your selfe māly. Stande fast in fayth/ & remembꝛe the reꝛarde of your victoꝛy/ trustynge in god onely foꝛ strength.

¶ Howe the woꝛlde bꝛyngeth in trouble vnto relygyous persones.

The woꝛlde trusseth his gere & hydeth them in a coꝛner of a mannes soule/ vnto ꝑ tyme ꝑ he is entred into relygyon. And than the deuyll bꝛyngeth them to ꝛyght. So ꝑ those vanytes/ synnes/ & inquyet besynes ꝑ ye haue sene/ herde/ & ben in/ shall than come to remembꝛaunce whiche noꝛe ye be nothynge troubled wꝫ as hyden wꝫ in you. Than all the woꝛlde shall sende vnto you by the crafte of ꝑ deuyll/ tydynges & tale beꝛers whiche shall let you of grete pꝛofyte/ yf ye be not ware. Spaꝛre thē out therfoꝛe & auoyde them frome you/ & neuer be glad to here woꝛldly rumours/ ne vayne talkynge. Let not the deuyll hyde vp suche thynges in your soules ꝑ after warde may put you to trouble. Be neuer glad to talke & here of other persones demeanoure/ of theyꝛ beautye/ theyꝛ countenaunce/ theyꝛ apparell/ & specyally of detraccyon oꝛ backbytynge of ony maner of persones/ but rather flye theyꝛ company/ oꝛ moue them to say well/ & to speke that is honest & conuenyent foꝛ to here/ sayeng thus befoꝛe ye shall speke with ony woꝛldely persones. Dñe libera aiam meā a labiis iniq̄s & lingua dolosa)

Good lorde I beleche the delyuer my soule from ỹ lyp-
pes of wycked men & from a dysceyuable tongue.

¶ To order well euery tyme auoydynge ydelnesse.

Man after the counsayle of some good mã dys-
pose and order euery tyme of the day to some
profyte bodely or ghostly. So that ydelnesse
before al thynges maye be vtterly excluded.
For ydelnesse is the moder of al yll/stepdame
to vertue/forger of vnclennes/the way to vnstablenes
nourysher of vyces/increacer of slouthfulnesse/kynde-
ler of malyce & enuye. It sloweth yll thoughtes. It gen
dreth yll desyres/and bryngeth forth many yll workes
It maketh vs wery of ghostly lyuynge. It putteth vs
in fere of ghostly batayle/& dryueth vs from the waye
of penaunce. O fals ydelnes how many doest ỹ deceyue
ydelnesse is the snare that the deuyll hydeth amonge ỹ
gralle of the grene flourysshynge youthe/& amonge ỹ
fallynge leues of the vayne worldely Joye & pleasure/
& very harde it is to scape it. Therfore beware ỹ the de-
uyll in no wyse fynde you in this snare/but if ye be tau
ght therin/breke out betymes before he catche you/for
whã he hath holde vpõ you/it is harde to breke away.

¶ How we sholde gyue vs to dyuers exercyses.

And bycause oure mynde whiche is moche
subiecte vnto vanyte whiles we ben in this
lyfe abydeth neuer longe in one estate/ther-
fore we must dryue awaye ydelnesse by dy-
uers chaũge of good exercyses. As somtyme

by good hande worke / & conuenyent bodely labour. Somtyme in prayer / somtyme in study / or redynge of scripture or of some good workes by holy doctours / somtyme in medytacyon & contemplacyon yf ye can attayne therto / & se yͭ your hande worke be outher to the honour of god to yͤ profyte of poore people / or elles for your owne necessyte / & in euery thynge that ye shall do. Se fyrst yͭ it be lawfull for you to do it. Secondarely yf it become you for to do it. Thyrdely whether it be expedyēt for to do it. For all thynges yͭ ben lawfull & semynge for you to doo / are not to be done / but they ben expedyent. Saynt Poule to wytnes. (Omnia michi licent: sed nō oia michi expediunt). Therfore yͭ thynge yͭ is semynge expedyent and not agaynst the cōmaundement of god performe it / saynge before euery worke. In nomine patris. &c. With a Pater noster and an Aue maria.

¶ Of exercyse in prayer and study.

Our prayers besyde the houres of dewtye whiche must be preferred before ony thyng ye may prolonge or make shorte as the holy ghost gyueth grace of deuocyon or good desyre. And beware yͭ longe prayer gendre not tedyousnes. For better it is to pray often breuely with deuocyon / than longe vndeuoutly excepte deuocyon be inspyred by longe desyre. Beware also ye make no bande ne boue of nombre of psalmes or prayers / but vse thē for the tyme that ye haue pleasure & deuocyon in them. And where deuocyon slaketh / than go to redynge or to some other exercyse / so cōfortynge your spyrytes / auoy-

dynge ỹ lyme of slouthe. In your study and redynge of bokes se that they ben conuenyent for you. And marke well all suche thynges as make to the example of good lyfe/bothe for to fele at yourselfe/ and to shewe it vnto other for the same intent. And before ye go to rede or study/saye thus. (Spiritus sancti gratia illuminet corda et corpora nostra) With a Pater noster. That is ỹ grace of ỹ holy ghost lyght on vs bothe soule & body. And after your redyng/remembre breuely What ye haue red & than saye thus. (Confirma hoc deus quod operatus es in nobis.) With a Pater noster. Howe to be ordred at your vprysyng/Whā ye wake in ỹ mornyng from slepe after ỹ houre assygned to ryse/forth With lyfte vp your harte to god/cōmyttynge yourselfe to his protection/& gyue hym thankes/ for ỹ he hath preserued you ỹ nyght past/suffryng no vayne thoughtes to fal in to your mynde/but shortely blesse you & fall vnto your prayer. Be neuer ouercomen w̄ sluggysshnesse ne dulnesse of body/as some ben ỹ With gronynge & grutchyng ryse out of theyr beddes. But With a quycke mynde put away all slouth as though cryst our spouse dyd call you vnto maryage/sayenge to yourselfe. Ryse thou Wretched body out of thy couche/make the redy & lyght thy lampe go mete With thy spouse/& do thy duty leest thou be refused for comynge to late. Be not longe in ỹ apparellynge of yourselfe/but aply you vnto your Worke or seruyce enioyned to you for to do With gladnesse of mynde let no vanytes appere in your apparell/but kepe alWaye a semynge fourme & an vnfourme Waye in your dressynge/clynge nother to rude vesture ne to preeyous/ but in a meane/no Wyse desyrynge to please ỹ Worlde by it/but to honoure god. Call also busely vnto god for his

helpe & grace ỳ ye may be stronge agaynst ỳ malyce & power of your enemyes. For many haue ben in grete peryll bothe of body & soule/ bycause they haue not blessyd themselfe & honoured god at theyr vprysynge/ therfore say alway whan ye ryse some blessynge and prayer/ as ye may fynde in dyuers bokes.

¶ Of herynge masse.

If it may be here masse euery daye. For by ỳ ye be made the more able to all good workes in ỳ day folowynge/ & prospere the better in euery thynge. In masse tyme be dylygent as moche as ye may to haue deuocyon cõmyttyng your selfe & all ỳ longeth vnto you to hym ỳ is there present. The masse is the veray memoryall of crystes passyon. Than yf ye wyll haue deuocyon/ fall to some medytacyon of Crystes holy passyon. For there is nothynge that kyndeleth mannes affeccyon so soone as ỳ medytacyon therof. If ye wyll be parfytely pourged from vyces/ yf ye wyll be induced w̃ vertues/ yf ye wyl be lyghtned w̃ vnderstandynge/ yf ye wyll haue victory of your enemyes/ yf ye wyll haue consolacyon in aduersyte/ yf ye wyll haue swetenes with teres in your prayers/ yf ye wyl departe pleasaũtly out of this lyfe/ yf ye wyl haue redely euerlastynge Joye/ vse deuoute medytacyon of crystes passyon in your masse herynge. And also euery other tyme before ye shal pray. The masse is of meruayllous grete affecte. For after ỳ sayenge of sayut Austyn. By euery masse deuoutly sayd there is one soule delyuered out of purgatory/ and one synner conuerted. Therfore here masse deuoutly/ beseechynge our lorde sayenge.

Blessyd Jhesu let me synner be ỹ prysoner ỹ shal be sted fastly cõuerted vnto the. And say this prayer. (Anima cristi sanctifica me) And whan ye be comonde se that ye dyspose your selfe before with hye deuocyon & mekenes by contrycyon & confessyon & deuoute prayers / so ỹ ye may receyue your maker to the saluacyon & strength of your soules. And after to contynue the more stedfastly in vertue.

¶ How we goddes seruyce and prayer sholde be sayd.

Hes seruyce ỹ ye be cõmaunded for to say & all ỹ longeth to obedyence / se ỹ ye fulfyll moost dylygently before al thynge. For other prayers ben not acceptable to god / yf ye leue on those thynges ỹ ye are bounde to of dutye. Therfore when the bell ryngeth to seruyce / cõsyder as it were ỹ trumpe ỹ shall be blowen at the Jugement. Than hye you fast to ỹ chyrche w̃ grete mekenes & fere to treate to dyscusse your causes before god ỹ moost hye Juge / moost myghty / moost ferefull / moost wyse / moost ryghtwyse / but yet moost mercyful. Remembre ỹ he is mercyfull to all them ỹ ben meke & obedyent / & theyr complayntes and petycyons onely he delyteth to here Therfore dyspose yourselfe to mekenes afore your prayer by some medytacyon / as of your synfull lyfe w̃ sorynes therfore / of your fewe merytes & innumerable demerytes / of the dayly mysery in this lyfe / of ỹ infynyte paynes for synne after this lyfe. Of ỹ grete endlesse ioy in heuen / or ỹ grete goodnes of god / for delayenge your punysshment / for ỹ we shulde amende our lyfe. Of the grete mercy of our sauyoure Jhesu / suffrynge bytter passyon for our redempcyon / whyche all but these pryn

cypally ben grete cauſes for to meke our hertes / & to ſer
ue god deuoutly . And Whan you haue grete deuocyon
by mekeneſſe / ſaye your ſeruyce & prayers not onely in
your owne perſone / as your ſelfe / but in the perſone of
our moder ỹ holy chyrche. In ỹ Whiche there ben ſome
as pryſoners in ỹ paynes of purgatory. Some as tray
tours ỹ ben obſtynate ſynners / ſome as ſuers for theyr
pardon ỹ ben penytent / ſome as mynyſters & ſeruaun-
tes ỹ ben in the ſtate of grace / ſome ben aſſyſtent w̄ god
to be our patrones & vocates they ben holy aungelles
& ſayntes. Now we ymagyne ỹ cōtyme our lorde ſpeketh
vnto vs / and We ſomtyme vnto hym in our pſalmes &
other ſeruyces ỹ We ſay. And ſomtyme We treate for ỹ
pryſoners / ſomtyme We complayne of our aduerſaryes
ſomtyme We deſyre hym to ſpare his traytours / ỹ they
may haue ſpace to amende / ſomtyme We labour to our
patrons & vocates for to helpe to opteyne fauour & gra
ce / ſomtyme We magnyfye his power / his wyſdome /
his goodneſſe With laude & prayſe. Therfore thynke it
no lytell cauſe ỹ ye come to chyrche for. Before a tempo-
rall kynge cauſes ben diſcuſſed / for this bodyly lyfe w̄
grete dylygences / fere / & reuerence . Moche more than
ought We w̄ grete mekenes / reuerence / & fere / diſcuſſe
our ghoſtly maters for ỹ ſauke garde & promocyō of our
ſoules before ỹ hyghe Juge. And thoughe ye vnderſtā
de not What you ſay / conſyder ỹ ye be as a poore Wret-
che ỹ hath a complaynt or ſupplycacyon to put vnto ỹ
kynge / made by lerned men / Wherin all your deſyre is
conteyned more expedyently than ye can do it your ſelfe
Thus remēbre Where & in Whoſe preſence ye be / and for
What cauſe. And before ye go to your ſeruyce cal for gra
ce and ſaye. (Rex chriſte clementiſſime: tu corda noſtra

posside: vt tibi laudes debitas: reddamus omni tẽpore) Suffre not your mynde to wãder as nere as ye maye. And saye after euery houre where ye haue ben negligent. (Deus propitius esto michi pctõri) And whã ye haue sayd ỹ is your dutye/thã say your other prayers & memoryes of sayntes as your deuocyon is moued.

¶ To haue a synguler deuocyon to some specyall sayntes.

IT is very good to haue a synguler deuocyon to some specyall sayntes/in whom ye haue grete confydence to be your aduocates/helpers/& defenders at all nedes to call on them/ whiche maye opteyne for you ỹ be not worthy or able of your selfe. But mooste specyally in ony wyse to haue ỹ glorious quene of heuen moder of Cryst at all tymes in mooste louynge reuerence w̃ mooste hardy affeccyon louynge vnto her/as to ỹ mooste sure refuge in all nedes/ peryll & temptacyons/takynge her nexte cryst/for moste hye & trusty vocate gyuynge euery day some synguler laude & prayer to her mercyfull goodnes. And ỹ your deuocyon & reuerence to her made/be ỹ more acceptable. Duly to folowe her in pure chastyte & clennes of body & soule with al mekenes of herte & lowlynes to euery persone in worde & dede/we haue so many enemyes & they ben so craftye ỹ without her helpe & other holy sayntes we are not able to escape theyr daunger. Therfore chose you suche patrones ỹ may helpe you in this daungerous lyfe/& defende your soules from all cruel enemyes at ỹ houre of dethe specyally/& bryng you gracyously to perpetuall saufe garde.

The dyeta.

¶ The commendacyon of vyrgynyte.

REmembre wysely to whome ye ben dyspoled/ whome ye desyre to haue in maryage/and pray hym mekely that hath inspyred you with so good wyll and gyuen you suche desyre to preserue and perfourme the same. Ye haue promysed your vyrgynyte to Cryst. Thynke this came not of yourselfe. For it is vnpossyble so to do & contynue/but onely by grace. Consyder howe precyous a treasoure ye bere in a fraple vessell. Remembre what reward/what glorye/what crowne of Joye ye shall haue by keppynge of your vyrgynyte. And fere what payne/what shame/what confusyon/what dãpnacyon ye shall fall in yf it be loste/what treasoure is better than ỹ/wherwith you maye by heuen. wherin aũgels gretely delyte. wherby cryst hymselfe is eleete & moued to loue you specyally. And to gyue (not onely hymselfe) to you/but also euery thynge ỹ is good. The swetnes of meke vyrgynyte gaue so swete an odoure in to heuen/that it made the kynge of all kynges to haue suche a celestyall concupyscence & loue vnto ỹ moost meke vyrgyne Mary ỹ he descended frome heuen to erthe for to be maryed to our nature/but ye shall not be crowned tyll ye be well proued as golde in the furneys. For scrypture sayth/ỹ he that is not tempted is not proued Vyrgynyte is golde/your Cell is ỹ kyndeler & blower of this fyre/your body is the erthen vessell wherin this golde is put to be proued/whiche vessell yf it be broken by ony vyolent fyre/the golde is shedde out & lost/& the vessell can neuer be repared & made hole agayne.

¶ Vyrgynyte can not be gotten and kepte
Without grete laboure and payne.

Synge ỹ chastyte & vyrgynyte ben gyftes of a spyrytuall grace of god & nothynge of our merytes. For We can not be chaste or contynent/but yf god gyue it vs by grace. Therfore they ben vnworthy to haue soo noble a gyfte ỹ refuse to take some labour & payne for it. They that thynke to be chaste amonge delyces & daynty cherysshynges of ỹ body/they ỹ wyll be contynent Where grete feestynge is & daynty fare/they ỹ here not to be cõuersaunt amonge vnchast & ryotous persones/ & not to be tempted for to be forced w̃ etynge & drynkynge & not to be defyled/ to hyde fyre in theyr bosome/ & not to be brente/ they are sore dysceyued. For I thynke it very harde or elles impossyble. Therfore beware ye be not dysceyued presumynge to moche in these thynges vpõ your owne strength. For wout grete cõtrycyon & afflycyon of ỹ flesshe & grete helpe of grace/true chastyte can neyther be goten nor kepte. Remẽbre ỹ glasse is frayle & may endure no dystresse. Also grete aduenturers many tymes do curse ỹ dyce/therfore beware ye ieoperde not to ferre/but euermore eschewe ỹ occasyons of euyll. For the wyse man sayth. Who so euer loueth peryll he shall perysshe therin.

¶ Of the vertue of sadnesse.

Sey ye be of sadde behauour bothe in mynde & outwarde gesture. Kepe your mynde dylygently in sadnes & gyue it all to spyrytual exercyses/ sufferynge no vayne thoughtes to rest therin. And myghtely subdue ỹ concupyscence & passyons of ỹ body/ as wrath/ carnall loue/ bodily & worldly fere/ sensual ioy/ or dysolate laughyng For ye can not be wel ordred outwarde/ but yf these ben

ordred & well ruled inwarde/but yet ẏ outwarde beha uoure helpeth moche to ouercome these inwarde passy-ons. And therfore it behoueth to kepe wysely ẏ bodyly. v. wyttes ẏ ye shal se/here or touche/nothynge ẏ sholde styre you to euyll/or dysteyne good maners/kepe your syght close towarde ẏ erthe/cõsyderynge ẏ the eye is a thefe & wyll betray the soule yf it be not warely kepte. Fyxe not your syght vpon beautyfull thynges & here no vayne ne vycyous comunynge/ferynge leest dethe wyll entre in at your wyndowes and infecte your sou-les with synne.

¶ Of sadnesse and dyscrecyon in speche and other behauoure.

Moost dylygently refrayne your tonge & spe ke not wout a reasonable questyon be made vnto you or elles whã ye be constrayned by euydent nede/& thã study to gyue an answe re breuely & mekely spekynge w sad counte-naunce/reuerence/& swete fere of god/eschewynge al-way talkynge & ẏ occasyons of ẏ same/excepte it be of ghostly maters & w ryght ghostly persones. Speke no thynge but yf it be semynge for ẏ tyme/place/& persone Myxte your honest myrthe w sadnes bothe in speche/laughynge/& gesture of body/wout rownynge or ca-stynge ẏ syght towarde ony persone suspectly wout ly-ftynge or mouynge of ẏ heed or ony other membre vnse myngly. Be gentyl wout grutchyng/your coũtenaũce lowly & cherefull wout frownynge/lowrynge or dery-syon. whã ye speke/laughe/or smyle/se it be wout scor-nynge or lowde voyce. Be not to hasty nor to slowe in your goynge. Shewe no sluggysshnes in your restyng Inquyre not of other persones cõuersacyons ne cõsyder

theyr defautes. Refourme ẏ is amys in other persones
without ony reprouynge. Neyther prayse ne dyspraysse
your selfe/nor gretly other persone. Speke nothyng to
be reputed holy or cõynge. Gyue place to ye betymes
& to thẽ that multyply wordes agaynst you/& forgyue
shortly theyr errour or neglygence. And thus ye shal ke
pe ẏ vertue of sadnes & discrecion/Whiche is a grete hel
pe to charyte/& to al other vertues. Wherto last Poule
moueth vs sayenge. Let your sadnes be knowen to all
men. And so by good ensample ye maye profyte other &
meryte very moche.

¶ Howe refeccyon ought to be taken.

A seke mã receyueth his medycyne/so ta-
ke your bodely refeccyõ. A seke mã thynketh
his medycyne very bytter therfore he wyll
take nomore thã shall suffyse for his helth/&
ikhe do it may be to his hurte/so in lyke wyse
cõsyderynge ẏ peryll vnto chastyte ẏ is in metes & dryn
kes/they sholde be bytter vnto you/nothynge glad to
take ony more thã sholde susteyne nature/kerynge by to
moche etynge & drynkynge for to gyue strengthe vnto
your aduersary/& to nourysshe your pryue enemy en-
crealynge sekenes of ẏ soule. Therfore whan ye go vnto
your meet thynke alway vpon your chastyte/kerynge
lest ẏ venym ẏ is hydden in meet & drynke do not infecte
ẏ body w carnall lust or slouth/& so consequently ẏ soule
by cõcupyscence & neglygẽce in ẏ seruyce of god. Saynt
Jherome techeth holy Hygyns Wylleth ẏ after they
be past chyldhode & growynge aege they sholde ete no
flesshe ne drynke no wyne/except ẏ tyme of sekenes/&
rõmaundeth ẏ suche sobrenes sholde be kepte in meet &
drynke ẏ ẏ body sholde rather cõplayne than to reioyce

in full apetyte/so that ẏ stomake sholde not nede mede-
cynes for to cause degestyon/but so to breke the apetyte
of ẏ body ẏ it be not lesse apte vnto watchynge/prayer/
study/or contemplacyon after the mele than it was be-
fore. The wyse man Salomon sayth I haue determy-
ned wͭ myselfe in mynde to restrayne my flesshe frome
wyne/for this entente ẏ I myght gyue my mynde vn-
to wysdome & connynge & eschewe foly. Foly can not be
auoyded/nor godly wysdome opteyned but by absty-
nence from moche etynge & drynkynge. Therfore sayth
our sauyour Cryst. Take hede ẏ your hertes be not ac-
combred with glotony. Example we haue of Danyell/
Ananya/Azary/& Mysaell/chyldren of grete abstynen
ce/to whome our lorde gaue excellent wysdome & con-
nynge/so ẏ they exceded ferre al the wyse lerned men in
the kyngdome of Babylon. And all ẏ euer haue had the
grace of holy wysdome of deuoute contemplacyon/or re
uelacyon hathe come by it/by meanes of abstynence/&
contrary. Moche etynge & drynkynge hath caused mo-
che synne & foly/as it appereth of Noe & Loth wͭ other/
& of the ryche glotton in the gospell. Sewe not sensuall
apetyte therfore to his full desyre. So prouyde to your
nede ẏ ye maye swage hungre/& yet not satysfye your
bodely apetyte. Regarde not the dayntynesse of meetes
& drynkes/but nedely sustentacyon of the frayle body
contynually decayenge. And beware ẏ voluptuousnes
crepe not in vnder ẏ cloke of nede. Some there ben ẏ fe-
re grete abstynence or watchynge/by cause of sykenes
or wekenes of body/feryngе to be not stronge to serue
god. And I fere me many tymes it is but (Excusatio
peccatis. For full fewe there ben that haue ẏ fauoure or
loue of god. I thynke he wolde gyue them dyscrecyon

Withall/or otherwyse prouyde for the/I pray god it be not to moche/y many thynke to lytell. True discrecyō is to preferre y soule before the body/Whiche can not be without some payne of the body.

¶Of behauynge at the borde.

yt honestly at your meet/giue place to your better bothe in ordre of syttynge & in fyrst takynge of your meet. Use no Janglynge/tryflyng/nor lyghtnes at y borde/& hate vtterly detraccyon & backbytynge. Be content w̄ suche as is set before you Without grutchynge/& fede not of to many dysshes nor to gredely. For in many meetes sayth y wyse man ye can not fayle of sekenes. And as ye fede y body w̄ bodyly fode/so fede y soule w̄ ghostly fode/as by redynge of some holsome & ghostly Workes Wherin your soules may be edyfyed/gyue dylygēce to the herynge therof With all sylence/your mynde & intente set holy therupon. And as ye se some grete estates of theyr charytable goodnes wyl se some poore people serued before themselfe. So in lyke Wyse ghostly before euery mele serue those poore soules in purgatory y haue leest helpe/With a Pater noster & an Aue maria/before you serue your owne bodyes/& ye shall deserue (I thynke) ryght grete meryte & reWarde of god therfore. Before you ete ony mete/lyfte vp your hertes deuoutely to god With laude & prayse to hym & saye grace/beseechynge hym to blysse your meet & you/so y the refeccyon Whiche ye shall take may be to strengthe you in his seruyce/not ferynge y body to rebell agaynst the soule. After meet gyue thankes to god deuoutely w̄ sayenge

grace/addynge at the last ende this lytell prayer.
(Deus det viuis gratiã: defunctis misericordiã: ecclesie tue pacẽ: dño apostolico et nobis pcõribus vitã eternã. Amen.) Wherto is graunted. lyv. yeres of pardon.

How to be occupyed after meet/and to beware of temptacyon.

After your dyner go to your worke/study/or prayer as ye be assygned to/& to do ỹ dyligently/remembrynge alwaye god & your good aungell present What soeuer you do/& apply euery thyng ỹ ye do reuerently to his honour. Beware of ydelnesse & lyght maners/& forgete not your enemyes of ỹ contrary behalfe/Whiche neuer resteth/but full besely laboureth cõtynually to destroy your soules wt ryght grete crafte & malyce. Haue thẽ alwaye suspecte in euery thynge ỹ ye shall do & thynke. And beware ỹ ye hyde hỹ not amonge your good workes by bayne glory/for then he wyll make thẽ nought. Somtyme he wyll brynge in good thoughtes & purposes for an euyll entent/for to let a better thynge/or for to inquyete ỹ conscyence. He cometh somtyme easely/somtyme fyercely/somtyme pryuely/somtyme pertly. And ỹ more ye fle fro hym ỹ fyer he assayleth you/but What remedy? Truly We haue no strẽgth nor polycy in regarde to our aduersary. Therfore let vs not trust in our selfe Our lorde let hym be our strength. Our good aungels & holy sayntes helpe & cõforte vs. Let vs therfore commyt our selfe to hym/& call for helpe betymes in euery tẽptacyon. Cleue stedfastly to his loue/With fere of his displeasure/remembrynge What payne he suffered to brynge mã in to ỹ state of grace. And therfore suffer not

to be brought out therof for a lytell shorte pleasure or for
suffrynge a lytell displeasure or a shorte payne. It plea
seth god very moche Whan ony persone auoydeth tem
ptacyō betymes / & falleth to prayer & prayslynge of god
For than ỳ thynge ỳ the deuyll had forged for mannes
grete hurte is tourned vpon his owne heed w̄ cōfusyon
And ỳ persone ỳ so receyueth / shall haue double reWarde
bothe for his vyctory & for his prayer vnto god.

HOW to ouercome temptacyon.

If he be very fyerce agaynst you w̄ temptacyō
or trybulacyon / howsoeuer greuous it be / dys-
payre not. Thynke there ben .xij. dyuers hou-
res in ỳ day / they shall not be alyke vnto you.
Some good & some badde. Thynke how oure
lorde loketh vpon you to proue your stedfastnesse & man
lynesse / for to gyue you the larger crowne of glory / and
saye With Toby. yf We haue not taken good thynges
of the hande of god / Why sholde We not take euyll. And
remembre holy sayntes that haue ben troubled here be
fore. And marke it Well that Whom soeuer god Wyll by
syte With grace and consolacyons / hym Wyll he fyrste
proue in the fyre of trybulacyon. Therfore neuer gyue
vp to your aduersary / ne grutche not w̄ the troublous
temptacyons / nor loke to moche of that that is layde
to you by temptacyon / but goo forWarde aboute your
good besynesse / as thoughe ye dysdeyned to here of su-
che thynges. Or elles speke thus in youre mynde / re-
sourmynge youre soule sayenge. Lo my soule / lo how
the deuyll knocketh at the gate. yf thou suffre hym to
come in / thy strength shall go from the / and thou shalte
perysshe With grete mysery / & thou shalte suffre grete

payne & shame before god & man. O thou frayle body/ all this wyckednesse precedeth of the. Beware thou be not subiecte vnto ye deuyll. Consyder howe ye god is present/ to se howe ye shalte fyght with thyne enemy. Crye for helpe vnto heuen/ ye they may assyst vs & put away our aduersaryes. Thou can not se them/ & therfore the batayle is the more peryllous. Suffer & take vpon the a lytell payne/ & thynke howe pleasaunt thy vyctory shall be. And contrary yf thou folowe ye shorte pleasure of thy temptacyon/ eternall payne wyll folowe. Therfore beware/ & thā fall to prayer/ & what soeuer ye deuyl speketh to you by tēptacyon thynke it is not your worde nor your doynge/ therfore care not for it/ but goo forwarde trustynge that as after grete stormes/ cometh fayre weder. So after grete trybulacyon shall folowe ghostly consolacyon.

¶ Howe study or medytacyon in holy wrytynge profyteth moche agaynst temptacyon.

For this cause I wolde ye sholde alway fere trustynge nothynge vpon your owne strength/ but alway suspecte your owne fraylte & as a dowue ye fereth the hawke dothe comunely vse ye ryuer syde & as in a glasse dothe spye in ye water ye shadowe of ye hawke flyenge for to deuoure her/ & so is aware of her & saueth herselfe/ so I wolde ye sholde do. The ryuers or waters hen ye sentences of holy scrypture/ the lyfe of our sauyoure Jhesu cryst/ & of other holy sayntes/ whiche flowynge fro the moost clere fountayne of the dyuyne wysedome dothe shewe & dyscouer ye subtyll crafte & false suggestyon of our enemye the deuyll/ & techeth vs howe we shall beware of hym for to escape his daunger. Nothynge swa

geth cõcupyscence moze/nothynge putteth away euyl thoughtes better than With ỹ study oz medytacyon of the Wozde of god & holy redynge. Unto ỹ Whiche I Wolde ỹ ye sholde so accustome your mynde & occupy youre hertes so therupon ỹ Whã ye go to bedde ye myght fall on slepe in ỹ thynkynge of some sentence of holy scriptures oz sayntes lyues & dreme of thē in your slepe ỹ as soone as ye shall Wake/they may cleue to your memozy. And therfoze Whan ye be troubled oz Waked by the craste oz yllusyon of your enemy/ beWare of vayne thoughtes betymes/auoydynge al dulnesse of body & mynde. And ocupye you thus oz elles in prayers.

¶ Of mekenesse.

Ake this foz a sure conclusyon/ thoughe chastyte be ỹ very floure & beaute of all vertues/ yet Wout the grounde of mekenesse it can not growe/ but it fadeth & vanysheth away as snoWe agaynst the sonne. Mekenes is ỹ foundacyon of all vertues/ the strengthe of ỹ soule/ the confusyon of our grete enemy ỹ deuyll a vessell of al grace/ the moder of peas/ the restynge place of the holy ghost. And pryde cõtrary Wyse is begynnynge of all synne & moost Wekenes of the soule/ Whiche expelled aūgel from heuē & man from paradyse. yf ye ioye in ony thynge/ Joy in our lozde & not foz ỹ ye come of noble vertuous lygnage oz of ryche parentes/ noz foz that ye preferre pouerte beFoze ryches/ noz foz that ye haue forsaken ryche marryages/ but sheWe by mekenes hoW nere you be our meke spoule Cryst/ the mooze meke/ the moze nere hym ye be. BeWare that ye be not proude of mekenes/ but dyspyse your selfe/ dyspyse none other persone. And set nought to be dyspysed/ but rather be glad. yf ye Wyl be ỹ spoule

of Cryst/Whiche beynge mooſt ryche in heuen chose to be mooſt poore in erthe. He chose a poore moder/a poore houſe to be borne in/Where he was mooſt honoured in heuē. He came hyder to take dyſpytes/reproues/& grete paynes mekly as a lambe. Therfore folowe this lāde as ye haue knowen other bygynes do before Where ſoeuer ye go. And thynke that ye can neuer be to meke/conſyderynge what grace cometh alway therby.

¶ Of obedyence.

If ye haue true mekeneſſe/ye ſhall repute euery perſone your better/& your ſelfe as a ſeruaunt/or a hande mayde/What ſo euer degre ye be of/Wherupō folowe perfyte obedyence/Whiche vneth god & man & mā to god in parfyte charyte. Saynt Bernarde ſayth. yf ye wyll be wyſe/be obedyent. For thus it is wryten yf thou couet wyſdome/obſerue & do that is commaunded the/& god ſhal gyue it the. This obedyence muſt be obſerued/not in ſeruyle fere/but w̄ good affectyon of loue & charyte/not for fere of payne/but for loue of Juſtice Obedyence is ỳ vertue that graffeth all other vertues in the ſoule. It preſerueth & kepeth them ſurely after they be graffed. It is better than ſacrifyce. For by ſacrifyce is gyuen away ỳ tempoꝛall goodes/& by obedyence is vtterly lefte & forſaken the owne ſelfe wyll. Of our owne wyll cometh all ſynne. Than yf we forſake oure owne wyll/reſygnynge it to god & to our ſuperyoure/we forſake all ſynne/for we maye doo nothynge but as they wyll. yf they wyll not ſynne/we therfore beynge obedyent/may do no ſynne. What is than more expedyent thā to haue obedyence/Whiche had/we nede to fere

no paynes of hell. The ordre of obedyence is thus. It is more our dutye to obey god & man/ the superyour than ỹ inferyour/ better to obey your owne heed thã a straũger. And it is specyally good to obey one to another/ yf it let not the obedyence to the superyour. A true obedyente is glad to be seruyable vnto euery one of his company/ & sory to be chargeable or comberous to them/ louynge & gentyll to all/ & deuoute vnto god. The greter ỹ the persone be ỹ is dysobeyed ỹ greuouser is the inobedyence. The more easy ỹ cõmaundement be/ the more greuouser is the contempte. And yf it fortune you to cõtempne the cõmaũdement/ as god forbyd/ of your heed beware in ony wyse ye cõtẽpne not ỹ remedy/ whiche is meke penaunce/ redy to be sory with submyttyng of your selfe to correccyõ/ fallynge to ỹ fete of them whom ye offende. Note well this sayenge of saynt Bernarde. Whã my superyour syth he cõmaundeth me to scylence yf a worde perchaunce escape thrugh neglygence or forgetynge my selfe. I knowlege myselfe gylty of inobedyence venyally but yf wyttyngly & with delyberacyon of a contempne I breke out in to wordes/ wylfully brekynge ỹ lawe of scylence. I dyscerne & Iuge my selfe a greuous synner/ & that deedly & dampnably/ yf I perceyuer inpenytent vnto my lyues ende. For crystsayth to thẽ ỹ ben rulers. Who ỹ dispyseth you/ dyspyseth me Therfore kepe well this vertue of obedyence vnto god/ & your superyour/ and god shall be obedyent vnto your prayers and petycyons. And be alway redy to obey w̃ a good wyll without ony taryenge or delay/ ỹ ye maye say this verse truely. (Paratum cor meum deus: paratũ cor meũ. &c. My herte is redy good lorde/ my herte is redy to obey in wyll and dede.

¶ Of this vertue of pacyence.

Whan ye be troubled with iniuryes/ reproues/ sclaunders/ with enuye/ or malyce agaynst you/ with losse of goodes/ or aduersyte & sekenes. Remembre your selfe betymes/ before ony passyon of heuynes or inpacyence ryseth in you/ thinkynge they be ẏ messagers of your spouse Jhesu Cryst sente for your welth/ eyther to refourme your maners/ or to proue your loue/ whyder it be stedfast and lawfull or not. And not onely suffre them pacyently/ but also gladly/ as saynt Poule dyd & many other holy men and women before/ and consyder it is but foly and vayne to loke for heuen with pleasure and delytes/ seynge that Crist our souerayne lorde and spouse ascended not to heuen/ but by many fyght with grete payne and passyon. And that it were no right nor semynge/ that the seruaunt sholde stande in better condycyon than his mayster. Better it is to take pacyently/ ẏ thynge ẏ he can not auoyde with hope of a good rewarde/ thā to grutche w̄ suerte of grete punysshment And byleue it truely that our aduersary can not do you so moche good/ by no fauour/ seruyce or benefyce/ as he dothe whan he troubleth you/ if ye take it pacyently w̄ out grutche or malyce agaynst hym. And thanke god therof/ as for a token of grete loue. ye wyl aske me who can do thus/ I answere: Euery persone ẏ is in the state of grace/ & wyll apply hymselfe therto dylygently/ as I suppose truly. Cryst suffered dethe for vs/ leuynge to vs example (not onely hymselfe) but also many holy sayntes/ ẏ by theyr example we sholde folow theyr steppes. Example we haue of saynt Kathetyne of Seene

beynge a chylde/Whan her fader and moder/bredren & systers were set al to do her displeasure & to trouble her holy mynde from her ghostly purpose/ she ordred & disposed in her deuoute ymagynacyō/to accepte her fader as Cryst/her moder as our lady/her bredren & systers as the apostles/& What soeuer was sayd or done to her by them/she toke it as it had ben done of Cryste/ of his moder/or of his apostles/With meke pacyence/ gladde obedyence & louely obseruaunce/ thrughe the whiche she deserued increace of moche grace. Our lorde also byd deth vs to do good to them that hate vs/ & promyseth vs the kyngdome of heuen therfore.

¶ The conclusyon.

When the daye is almoost past/ Wherin ye haue tasted bothe swete and soure/ þ is to say/ ye haue had somtyme trybulacyon/ & somtyme cōsolacyon bothe spyrytually & temporally. Thā tourne vnto yourselfe callynge to remembraunce w̄ dylygent serche howe ye haue expended þ day in euery thynge þ ye haue done or lefte vndone þ behoued you to haue done/ or þ became you to do/ beynge sory for euery defaute/ & bewayle all þ is euyll. For though in þ mornynge ye purposed to forsake all euyl & for to exercyse good workes/ yet often tymes whan ye remēbre yourselfe wel/ ye shal fynde þ ye haue done many euylles & fewe good thynges. Therfore in suche causes ordeyne and kepe a chapytre euery day for yourselfe. Be rygorous vpō your owne defautes/ & let nothyng scape vncorrecte þt ye wyl þ god shal spare you. Examyne howe þ reason hath ben obedyent

vnto ỹ fayth/ & how she hath occupyed her all day. Also how ỹ wyl hath ben ruled by reason/ & kepte ỹ reles of goddes cõmaũdementes/ & Whether she haue ben to familyer w̃ lenslualyte. How ỹ syght/ ỹ herynge/ ỹ speche w̃ euery sence & mẽbre of ỹ body hath ben occupyed euery houre of ỹ day/ & in What place. The ymagynacyon & memory w̃ What & w̃ whom they haue ben occupyed Se whether ỹ body had be remysse & slowe in seruyce watchyng/ study/ or labour. Serche yf ỹ mouthe haue spoken ony vayne/ sturdy or vnclenly wordes/ ỹ sholde offende eyther god or man. Or if ye can fynde ony other excesse agaynst good crysten maners. Thã bowe downe your herte/ & body mekely & pray god of forgyuenes submyttynge your selfe to his correccyon/ & be glad to take it in this lyfe/ & to do wylful penaunce. There ben iii. exercyses of ghostly helth Whiche ben necessary for euery persone to vse dayly. The. i. is to know your selfe a synner/ & to be sory for your synnes. The. ii. is to purpose for to beware of synne/ & to forsake it for euermore. The. iii. is for to entende to be cõfessed of al your synnes & do penaunce for ỹ same. Who soeuer before they slepe doth these. iii. thynges/ surely though it happened (as god for vyd) ỹ he sholde dye sodaynly/ yet there is hope of grace & saluacyon/ though he were in deedly synne. After ye haue made thus recollacyon of your selfe & gadered your defautes togyder/ bynde thẽ in a bundell & cast thẽ in ỹ fyre of hel/ ỹ is remembred ỹ paynes ordeyned for thẽ/ beynge sory & in full purpose neuer to fall agayne. And be more sory for ỹ offence of god thã for ỹ damage ỹ sholde folowe therof to youre selfe. Than after your prayers sayd/ dresse you towarde your bed with moost honest maner/ as though crysst your spouse were

present. And whan ye be set in your bed / blesse you wꝫ ye sygne of ye crosse / commyttynge your body & soule vnto your spouse Cryst & to ye kepynge of your good aungell. Than lay you downe reuerently with your armes a crosse vpon your brest. Beware thā dylygently of vayne thoughtes / & put away vayne tēptacyons quickely Remembre ye your enemy the deuyll slepeth not / & how ye god doth se all your behauour bothe in mynde & with outforth. Therfore vse clenly maner wꝫ youre selfe. And beware of carnall desyres. Tender not your body to moche wꝫ softe & warme lyenge. Satysfy not your body in all ye it desyreth (if ye do) it shall put you in grete ieopardy. yf ye can not slepe shortely after ye be layde / ocupy your selfe in psalmes / or elles vpon your beedes / & with them dryue all fantasyes from your mynde / excepte it be ocupyed aboute holy thynges / by good meditacyon So fallynge on slepe as I haue sayd before. Thus after ye night be ronne vnto matyns tyme / than ryse cherely & begyn to ocupy ye day agayne / after counsayle before / & as your rule dothe teche you & binde you / ye ye maye liue here soberly / mekely / & iustly in clennes of cōscience & herafter opteyne eternall life / and ioy without ende / whiche our lorde Jhesu graunte vs. Amen.

DEO GRATIAS.

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